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WHAT DOES CHRISTIANITY MEAN? W. H. P. FAUNCE. Fleming H. Revell Co. 1912. Pp. 245. \$1.25.

In this volume, containing the Cole Lectures delivered before Vanderbilt University in 1912, President Faunce places himself squarely on the side of Voluntarism, finding in Purpose the essential nature of God, of Christianity, and the righteous life, as well as the basis of Christian fellowship and the goal of education. Christianity is defined as "the revelation through Jesus of Nazareth of the eternal unchanging purpose of God, and the developing of that same purpose in the lives and institutions of men" (p. 40); and in this definition all the issues of the book are implicit. God is regarded as the subject of a progressive experience, in whose becoming the permanence of being consists in abiding purpose. Righteousness is not conformity with a code but loyalty to an ideal purpose, as indeed the New Testament doctrine of justification by faith plainly teaches. The modern representative of the eschatological doctrine of early Christianity is the hope of the fulfilment of this comprehensive purpose in the perfected kingdom of God. Dr. Faunce has made a genuine contribution by this course of lectures; for he has put in popular form, with much richness and pungency of phrase, ideas which are destined to play an important part in theology. The concept of purpose as interpreting the unity, the being, and the righteousness of God will be established only after much more thorough examination and discussion than Dr. Faunce gives it, for there are difficulties and implications in the idea which he does not consider; but it is of extraordinary service to have it put in enlivening rhetoric with the skill and force of a popular preacher of the best and noblest sort.

W. W. FENN.

HARVARD UNIVERSITY.

THE ASSURANCE OF IMMORTALITY. H. E. FOSDICK. The Macmillan Co. 1913. Pp. 141. \$1.00.

INTIMATIONS OF IMMORTALITY IN THE SONNETS OF SHAKSPERE. The Ingersoll Lecture, 1912. GEORGE H. PALMER, LL.D. Houghton Mifflin Co. Pp. 57. 85 cents.

Nothing could better illustrate the change which has come over theological thinking than the fact that a Baptist clergyman, in a book dedicated to the congregation which he serves, discusses the idea of immortality absolutely without reference to revelation, the

resurrection of Jesus, or even the authority of Jesus save as he is numbered among the spiritual seers of our race. The principal argument is that personality is so significant both in itself and as fruit of the prolonged evolutionary process that no one who believes in a rationally and morally significant universe can doubt its continuance. As the author acknowledges, the book makes no original contribution to our thought on the subject, but it marshals familiar arguments with unusual effectiveness.

In explaining his reasons for making his Ingersoll Lecture a literary rather than a philosophical study, Professor Palmer refers to *The Christian Hope* by Professor Brown of Union Theological Seminary as "a little masterpiece, making superfluous for the present any other vindication of the claims of immortality." This is high and deserved praise, and we are glad that Professor Palmer felt himself free for the subject which he has treated with characteristic insight and suavity of style. Dividing the Sonnets into three groups, he finds in the successive groups corresponding ideas of immortality—natural, ideal, and spiritual; the last and highest of which was "born out of the experience of monstrous and degrading sin which lies behind the second group of the Sonnets." "Did Shakspeare plan anything of the sort? Did he mean to announce a theological doctrine with three stages of successively larger hope? No, he certainly never meant that, but nevertheless it meant him."

W. W. FENN.

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PROTESTANTISM AND PROGRESS. A HISTORICAL STUDY OF THE RELATION OF PROTESTANTISM TO THE MODERN WORLD. ERNST TROELTSCH. Translated by W. Montgomery. The Crown Theological Library. G. P. Putnam's Sons. 1912. Pp. 210.

Professor Troeltsch, in a preface to this translation, states concisely his aim. He sets himself to inquire what are the elements in modern civilization which have proved their value, in distinction from those which lead nowhere. He holds that these possibilities of progress are to be found in Protestantism, and he examines the modern spirit to determine how much it owes to Protestantism and how much to other sources. The main difference between the religious outlook before the Reformation and since, he finds to be that the former was based on submission to authority as such and the latter on personal conviction. Yet he avoids the mistake which sees in the Lutheran movement a revolt against the principles of